

# TWO BRIEF TREATISES.

The one containing matter  
of Perswasion and Expostulation  
concerning CATECHISME  
With certaine Positions  
*like consideration.*

The other, touching Peace be-  
tweene the Minister and his People:  
As likewise the lawfulnessse, and dutie  
of the Ministers Presenting (if need re-  
quire) outward disobedience vnto  
his Ministerie.

L V K E 19. 39, 40.

*And some of the Pharisees, which were of the  
companie, said vnto him, Master, Rebuke  
thy Disciples: But he answering, said vnto  
them, If these hold their peace, the stones shall  
crie.*

L O N D O N

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THE  
OFFICE OF THE  
SHERIFF OF THE COUNTY OF  
NEW YORK

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TO  
MY GODLIE  
AND REVEREND  
BRETHREN of the MI-  
NISTERIE, Grace and  
Mercie from G O D in  
C H R I S T.

**H**aving by speciall occasion;  
and for the vse of mine  
owne, laboured this lit-  
tle thing (supposing some  
other rurall Congregati-  
ons also might not be unlike) and it com-  
ming to the sight of some of my friends,  
(of greater learning and iudgement by  
farre then my selfe) and thought not un-  
fit to goe abroad, for winning in people

## THE EPISTLE

(if God so blesse it) more willing obedience vnto this Exercise; yea, and some little incitation vnto some of yea, my Brethren (with leaue be it spoken) slumbering (I know not how, yes, by a sole estimation, as I iudge, of the marvellous, indeede, Diuine, and most excellent Exercise of publike Preaching, the glorie thereof, by much and often beholding, hauing dazeled your eyes; for farre be it from any, hauing the spirit of Christ, to say, or thinke, this Chaire is base, and below mine honour, where the chiefeest in the Church may sit with grace and grauitie; this thing weake, and beneath my strength, wherein the tallest and strongest may goe deepe vnto his length) in the neglect of this dutie, diuine also, and such, as making the beautie of Preaching the more to shine, the profit of Preaching the more to spread, very kindly and comely, as mother and daughter, or friend with friend, may go together: I commend it to your godly consideration, and my selfe



## DEDICATORIE.

*selfe to your charitable opinion; seeking  
herein nothing else but the best welfare of  
you, and yours, and praying for the same  
vnto Him, who hauing loued vs so, as lay-  
ing down his life for our sakes, and looking  
for this very fruit of our loue towards him  
again, saith vnto euery Peter, Feede,  
Feede, not my Sheepe onely, but also  
my Lambes, even with this  
Milke at the first,  
as fittest for  
them.*

Your willing, though weake  
fellow-laborer in the worke  
of the Ministerie,

C. P.

*Faults escaped.*

**P**Age 2. in the margent adde l. 2. Esai. 65. i. l. 5. Prou. 1. 24. l. 7. Iohn 8. 40. p. 7. l. 23. for, hardly knowne, reade vtterly vnknowne, p. 9. l. 9. in the marg. adde: Athanas. in Symbol. operum Tom. 2. p. 10. l. 16. for, If reade Of p. 15. l. 24. for, to a plentifull, reade, to, a plentifull & p. 16. l. 1. for, ble; reade, ble & p. 20. l. 10. for Examinants, reade, Example. p. 31. l. 4. for, bee, reade, bee) p. 33. l. 6. for Ministers, reade Ministers without comma p. 34. l. 24. for, truth & reade, truth. p. 35. l. 12. for one, reade, one without comma. l. 18. in marg. Ezech. 3. 19. p. 36. l. 21. for, Ministerie) reade, Ministerie, p. 1. 4. for, this reade, thease l. 19. for, Church & reade, Church. p. 39. l. 4. for or, reade by p. 42. l. 8. marg. for, 2. Cor. 2. reade 2. Cor. 4. 2. p. 43. l. 8. marg. for, Psal. 100. reade, Psal. 110. p. 46. l. 23. marg. for Ierc. 24. reade, Ierc. 23. p. 49. l. 5. put out and. l. 22. for a, reade, and. p. 50. l. 1. reade, euen the soule. p. 51. l. 23. for, 23. 26. reade, 20. 26. in the margent.



A  
**BRIEFE TREA-  
TISE, CONTAINING**  
matter of Perswasion and Ex-  
postulation concerning CATH-  
CHISME: With certaine  
*Positions of like con-  
sideration.*

**T**Hat the first sinne, and  
vnlawfull desire of pas-  
sing diuine knowledge,  
procured by the Deuill,  
hath brought into our  
nature (through Gods iust judge-  
ment in punishing by the contrarie)  
not Ignorance alone, but the bon-  
dage of ignorance, if we were ig- a 2. Cor. 3.  
norant, the wilfull ignorance of ma- 17.  
nie, in the things of God especially;  
most

most lowdly proclaymeth it. And  
 in this are three degrees; first, an in-  
*Esai. 65. 1.* disposition, or no inclination of our  
 selues to seeke the truth: Secondly,  
*Erox. 1. 24.* a declination, to winde away from  
 truth, when the same is offered: and  
*Jhs. 8. 40.* thirdly, an opposition and ciuile  
 warre against the truth. The sinne  
 and shame hereof being so much the  
 greater, as that wee all must confesse,  
 that the Vow of Baptisme, to re-  
 nounce the Deuill, and his King-  
 dome of ignorance, is to the contra-  
 rie. For we here speake not of pro-  
 fessed Infidels, but of Christians, so  
 called; and yet refusing instruction  
 for Christian knowledge.

Against whome (as a weake and  
 vnworthie Minister in this Church,  
 yet willing, by Gods grace, to instruct  
 mine owne, and here as speaking to  
 mine owne) I thus reason first in the  
 words of Christ; *which of you can re-  
 buke me of sinne?* And he here mea-  
 neth

neth it (as I also doe, and must of necessitie) of falsehood, which is the sinne of Doctrine. But *if I teach you the truth, why doe yee not beleene it,* <sup>b</sup> *it,* <sup>b</sup> *Ioh. 8.* or at least embrace the knowledge <sup>46.</sup> of it?

But as the Iewes, oppressed with the light and euidence of truth, and so vrged indeede to yeeld their subjection to Christ; and the Deuill on the contrarie, to hold his owne, pulling them backe, and putting in their mindes and mouthes to call for his authoritie, asked him, saying, *By what authoritie doest thou these things, and who gaue thee this authoritie?* <sup>c</sup> As seeing, if this might appeare, they <sup>23.</sup> would then giue place (for truth indeed, taught by authoritie, hath great power to perswade, if grace be not vtterly banished out of the heart) so the people in this struiuing and struggling against the obedience of publike  
**CATECHISME** (the truth therein taught

# 4      *A briefe Treatise*

taught, hauing vanquished their thoughts) seeke here to breake loose, speaking thus in effect, and almost in verie words, against their Teachers, *What authoritie haue they to compell vs to this? And why should they bring vs vnder their girdle?* To whome I answer in manner almost as Christ there of *tohn* his Baptisme, for defence of himselfe. The Authoritie of the Church, to command and compell her children (as in this shee doth <sup>d</sup>) for the good of their soules, is it not from Heauen? Is it not from Christ, *who hath all power giuen him in Heauen and in Earth* <sup>e</sup>, saying vnto Peter, and the rest of the Apostles, and in them to the whole Church, and namely the Gouvernours thereof, *To thee will I giue the keyes of the kingdome of Heauen, whatsoever thou shalt bind on Earth, shall be bound in Heauen; and whatsoever thou shalt loose on Earth, shall be loosed in Heauen* <sup>f</sup>? And

2  
Autho-  
ritic.

d *Can.* 59.

e *Math.*  
18. 18.

f *Math.* 16.  
19.

if

if this preuaile not with them, I leaue them to that number, which say in the Psalme, *Let vs breake their bonds asunder, and cast away their cords from* Psal. 2. 3. vs.

But, alas, they will still hold of the profession of Christ. And well may they hold it. And then I demaund, <sup>3</sup>Equitie. Is any thing more just and reasonable, then that they should learne and endeavour to know, and chiefly by such order as the Church appointeth the things which belong vnto their Christian profession? Shall any man, professing any Trade, Art, or Science, not first be an apprentice to learne the skill of that Trade, Art, or Science? Or hauing not bin taught, or trauanted his time, and so remaying ignorant, not able (as wee say) so much as to bungle at the things belonging to such profession, be yet so bold to make open profession of such Trade, Art, or Science? It is absurd



furd and ridiculous, as most vnreasonable. And so for our Christians, in a word, it is a shame and rebuke to be wholly ignorant of Christ and Christian Religion, their proper profession; and on the other side, their praise and honour before God and good men (at least in some good and sufficient measure) to know and encrease in the knowledge of that which belongeth to their Christian calling.

4  
Necessi-  
tie.

But I descend to another reason of greater importance, that is, *Necessitie*: and this of two sorts; the one for progresse and further profiting in the Schoole of Christ, to attaine at the last vnto perfection and the full edification of the faithfull; such, and so much, I meane, as is graunted in this life. But what building is reared without a foundation? What knowledge to reade attayned, before letters and syllables be first taught, and learned? Who reacheth the know-  
ledge

ledge of any Art, or Myſterie, without learning before-hand certaine Maximes, and Principles, and generall Rules, to the ſame belonging? And euen ſo for this matter of Chriſtian knowledge, there are firſt to be learned certaine Principles of the *Word of God*; and, *the beginning of* Heb. 5. 12.  
*Chriſt*, as the Apoſtle calleth it. Heb. 6. 1. With-  
out which, as there can be neyther middle, nor end; ſo indeed, the beſt Sermons, chiefly doctrinall, are a booke ſealed, and very ſecrets, or as things vttered in a ſtrange language. And though we heare with our outward eares, yet vnderſtand wee nothing, or very little; the very names  
of GOD, and CHRIST, ſo often repeated, ſo neceſſarie to be knowne in the myſterie of the holy and vndi-  
uided Trinitie; as likewise of the Incarnation of our bleſſed Sauour, of  
thouſands being <sup>utterly</sup> ~~hardly~~ knowne, and all becauſe wee haue not gotten, or  
for-

forgotten CATECHISME. And  
 this reason to this verie end is allea-  
 ged in the fifth to the Hebrewes; *Of*  
*whom* (sayth he, speaking of Christ)  
*wee haue many things to say, which are*  
*hard to be vttered, because* (as hee ad-  
 deth) *ye are dull of hearing.* Not here-  
 by meaning, that they were deprived  
 of the naturall sence of hearing, but  
 for that when they heard, through  
 want of first learning, or by forget-  
 ting and loosing this verie CATE-  
 CHISME, of which wee speake,  
 that hurt and inconuenience follow-  
 ed, touching which hee hath these  
 words: *For whereas, concerning the*  
*time, yee ought to be Teachers, yet haue*  
*yee need againe that we teach you what*  
*are the first Principles of the Word of*  
*God; and are become such as haue need*  
*of milke* (that is, againe to be taught  
 CATECHISME) *and not strong*  
*meat:* which are the deeper discour-  
 ses, and more exact handling in sub-  
 stance

Heb. 5. 11.

Heb. 5. 12.

stance the same very matters in the Word of God.

The second point of necessitie is of danger. Wherein for breuitie sake, and to omit many, and manifold most mightie testimonies of holy Scripture, I wil only remember them of the wordes of that holy and learned Father, in the Preface of his Explication of some parts of the Articles of our Faith, and pronounced to good purpose in our publike diuine Seruice, by authoritie of our Church.

*whosoever, saith he, will be saued, before all things it is necessarie that he hold the Catholike Faith. Which Faith, except euery one keepe holy and undefiled, without doubt hee shall perish euerlastingly: & to this will I yet adde those words of Christ, This is life euerlasting that they know thee to bee the onely very God, and whom thou hast sent, Iesus Christ, Ioh. 17. vers. 3. If then this exercise of publike Catechisme (supposing o-*

*Athanas.  
in Sybol.  
op. 4. 2.*

ther meanes may likewise bee profitable) bee specially auailable to this end, euen to bring vs to the knowledge of the Faith of Christ, without the which we cannot be saued, is it not aboue all things to be embraced?

But here the Deuill (whose speciall worke it is to oppose this good thing, for which we speake) layeth stones in the way: at which, lest any stumble, wee will likewise endeouour to take them away; and these are obiections in generall: some arising from other respects; and some from the teaching of the Minister.

If the former is the allegation, or exception taken for defence and excuse of such, as are of age, or elder yeeres, namely children, and seruants Communicants (though generally, and without distinction by authority of the Church, put vnder obedience of publike Catechisme) whom yet as little children to catechise, & instruct

by

by Question and Answer, say they, is not comely: but, I answer, it is rather their speciall comelinesse, to know, and make knowne their Christian knowledge, and indeede, if wee consider, it standeth them more vpon, and vpon the credit of their Christian calling, to know, and make knowne (as before I said) being lawfully required, their Christian knowledge: for, as in the things of this life it is a greater rebuke for one of age to be ignorant, then for a child wanting wit, time, experience, and teaching therein: so for due knowledge of Christian Religion, their very time chargeth the elder sort with this speciall duety to abound in knowledge, and alwayes to be readier, and more prepared, then litle children, to yeeld account of their faith; yea, and as neede requireth, to instruct others, especially of yonger yeeres; and it much becommeth them: so the A-

posse to the *Hebrewes*; Of whom (speaking of Christ, and sharply rebuking them for neglect, and forgetfulnesse of Catechisme before taught) we haue (saith he) *many things to speake, which are hard to bee vttered, because yee are dull of hearing. For whereas concerning the time yee ought to be teachers, yet haue yee neede againe that we teach you what are the first principles of the Word of* *God*<sup>a</sup>. And in all this, and that which followeth concerning this matter, he speaketh, no doubt, to persons of elder yeeres, and writeth not his Epistle so specially to little children.

*■ Heb. 5.12*

Againe, who will not grant, that children and seruants Communicants aboue the age of sixteene yeeres (as all other indeed besides, of what greater age, or condition soeuer they be, if ignorant, though not strictly so bound, perhaps, by this order of our Church to be taught by Catechisme) haue more need then little children,

to



to bee taught and instructed in the grounds of faith, in respect of the special and instant duty required of them for receiuing the holy Communion, which of right requireth a due examination by each one of himselfe<sup>b</sup>; the worthie, or vnworthie receiuing of this holy Sacrament, very much importing euery one which cometh thereto; and this examination requiring knowledge sufficient for this occasion, and instruction for knowledge in the ignorant.

b 1. Cor.

11.28.

c 1. Cor.

11.27.

Lastly, the former persons, I meane children and seruants aboue the age of fixteene yeeres, ought therefore with their yeeres to abound, and excell in greater knowledge, as beeing neere vnto alteration of their state, and many by Gods providence after no long time to be in case to haue children and seruants of their owne; whom not to be able to instruct, and bring vp in Christian knowledge:

What a sinne? What a shame vnto themselves? What a wrong to their children? and how shall they be able themselves being vntaught? and euen the will likewise to teach them is much the lesse, and lieth almost dead, when themselves hauing all their time before bin vtterly neglected, or neglecting themselves, were neuer made acquainted with this dutie of being Christianly catechised, and of yeelding submission vnto this Exercise. And I speake the more hercof in regard of mine owne practise, faulted by some, in distinguishing betweene children and seruants, vnder and aboue the age required for receiving the holy Communion, and beginning first with them, who haue most neede, according to these reasons euen now deliuered.

A second obiection respecteth *Continuance*. What? say they, euery Sunday? Yea verily; and if possible, euery  
uery

uery day : the excellencie and exigencie of knowledge in this kinde especially (with the height, length, and depth considered; and ioyning herewithall the dulnesse and vntowardnesse of our nature in much time to learne little, chiefly in this) being greater without comparison then of any other. This building will not bee reared without much time and labour. This garment of knowledge will bee long in spinning, long ere put on to keepe vs warme, if once a yeere onely a thread or two bee drawne out by example of some, not wholly indiligent in this dutie, yet adiourning the same vnto Lent-time onely : but alas for poore people, which know not G o d, if this teaching be made Lenten-stuffe onely; this feeding, fish onely, and not flesh also for all the yeere: for in deede I see nothing but assiduitie, which can attaine to a plentifull, most comfortable;

ble? nay, a sufficient measure of vnderstanding, for onelie maintaining the life of the soule, (at least touching manie) in the things of God. Yea, and the Church also in her wisdom, and care especially for her younger children, and weake in knowledge, straightly commandeth<sup>d</sup> this thing to bee done, and vsed euerie Sabbath, if not oster, and yet who shall tell her that shee erres in this?

d Can. 59.

A third obiection concerneth *Contempt*. I would come, sayth one, say many; and wee are willing to learne, but loath to bee laughed at. I cannot deny but I haue scene such a thing, not once but often, and haue beene grieved aboue measure: and God grant mine eyes neuer againe to see it. What? open scurrility in the time and place of publike teaching? Weigh the circumstances, the things taught, holy; the Ministry, holy; the place holy; the assemblie of God, holy;

ly; yea, Gods own presēce there, most  
 holy: and then, and there to laugh,  
 or leere, What a sinne is this? alas,  
 yea, and thrice alas for our Churches  
 and Congregations, if these laughing  
 deuils bee not cast out, I meane by  
 them who haue power and authori-  
 ty ( God grant care also) to cast them  
 out, as they ought to doe: for so did  
*Abraham*, and *Sara*, yea God him-  
 selfe against *Ismael* mocking *Isaack* <sup>c Gen. 21.</sup>  
 but indeed I see not in this great re- <sup>10. 11.</sup>  
 misnesse of Church-discipline, and  
 seldome censuring such kind of  
 faults: what else can ease this per-  
 secution (for so *Paul* calleth it <sup>f Gal. 4. 29</sup>) but  
 true Christian humilitie, lenitie and  
 patience. And let patience (as *Iames*  
 exhorteth) haue her perfect workes. Let <sup>g Iam. I. 4.</sup>  
 laughers laugh on, and fooles haue  
 this game; at whom *Wisdom* shaking  
 her head, sayth, O yee foolish how long  
 will yee lone foolishnesse? and the scorne-  
 full take their pleasure in scorning, and  
 the

*Pro. 1. 22* the fooles hate knowledge<sup>b</sup>? but let the children of wisdome delight in knowledge, and stil learne knowledge for all this. It is a simple and a sottish thing for any man (as wee say) to bee laughed out of his coate, that is, as I take it, to lay aside his coate, yea all to his shirt, and so goe naked for laughing sake onely, and to auoide such laughing at: and it is a far more simple, yea a sinnefull thing, and a shame to bee ashamed of, to bee a Christian, whose forehead should be full of courage<sup>i</sup>, and yet so tender, so timerous, and yeelding vnto this, to bee laughed (as I may so speake) out of his profession, and thereby shun knowledge, the very clothing of the soule, and so bee left naked, and vtterly bare vnto the skinne, and his filthinesse to lye open in the sight of God. But once again to returne to the mockers. They say, wee laugh not at it. What then? in it, I am sure: yea

*i Heb. 10.*

35.

*Rel. 22. 4.*

yea, but by occasion, say they. To laugh at it were heathenish, and a certaine signe of infidelity, and little lesse in a christian, hauing knowledge, then the sin against the holy Ghost <sup>k</sup> *Heb. 6. 6.*

To laugh in it by any whatsoeuer occasion, and much more at euery the least occasion, is immodesty, irreuerence, and vnchristian leuity: sinnefull in it selfe, shamefull to the parties, scandalous in effect, discouraging the weake; grieuous to the godlie present, more soberly gouerned; and no better then a defiling of the Temple of God, which is holie,

*And if any man (saith Paul in matter not much greater then this) defile the Temple of God, him will God destroy* <sup>1. 1</sup> *1. cor. 3.*

But this, I hope, is the fault of few <sup>17.</sup>

Congregations. One cursed ground haue I knowne to bring out these briers: and God in his good time will change them, or root them out; and cast his scare vpon others; many

of



of whom by his blessing beginne to bee better, and in silence and reuerence to learne knowledge, and the great mercy of our God, and the light of his countenance be stil vpon them, to encrease their number, and blesse their knowledge vnto perfect comfort.

The fourth Obiection toucheth *Exemplars*. How many, say they, do so? I know not how many. I wish there were many: but they meane few: the answer vnto this belongeth to the governors of the Church: for if wee in doing this do amisse, let vs be censured: and if others not doing this, do not amisse let them continue without rebuke: but if my neighbours coate bee too short to reach my conscience, and keepe it warme, not standing vpon bare example, by Gods grace and assistance, I wil make mine larger, nor pinch my foote with his narrow shooc.

A fist

A fifth obiection, why they should not answer, is this, they know it well enough, and then what neede of answer? but how knoweth the Pastor the state of his flocke, as he ought to doe, if hee know not their knowledge, and that by their answer? but they know, but cannot vtter. What, not at all? in no sort able to speake so, that another may vnderstand that they vnderstand? it is a rule in the Law, and good in reason; that *Not to bee, and not to appeare*, or made knowne to be, is all one. There is weakness, I confesse, in manie touching this point, in their owne words to deliuer that, which otherwise they conceiue: and let these then especially thanke their mother, who respecting their infirmity teacheth the to speak, and giueth very words (and the same very godly, wise, learned, and most materiall) into their mouthes, by answeres appointed in publike Catechisme.

chisme. And of this no more, the thing is so plaine: and of that nothing, as being nothing, which yet I haue heard, that they must doe their fathers, their masters businesse; their earthly fathers and masters they meane, though this busines to know, and doe their fathers, their masters will which is in heauen, lie still as accounted no businesse at all. But miserable seruant is he, who knoweth no Master, but on earth; and most vnhappie childe, whose father is not our Father in Heauen. Whose will and pleasure is first to be knowne, and his seruice preferred before all other.

The second sort of obiections is against the kinde, or manner of Catechising by the Minister, his teaching, say they, is darke. Be it so: for so is all teaching of other things at first, and this especially, more different from our nature, more hindered by Satan, by many esteemed much lesse necessarie,

farie, then worldly knowledge, and therefore is giuen the lesse attention for vnderstanding; and sooner a little learned, to helpe on further, is forgotten; and euery Teachers gift is not alike, and yet euerie lawfull Teacher must be heard: and many of better and quicker capacitie finde that verie easie, which others not hauing this gift of G O D (who is bound to none <sup>2</sup>) doethinke and report to bee hard and darke.

2. *Matth.*  
20. 15.

Againe, they object against the time, saying, Hee is too long: but halfe an hower, or somewhat more, yea, sometimes an hower is not too long. If any exceede, or fault much herein through indiscretion, let them mend their fault, or beare the blame they haue deserued.

But he teacheth with austeritie; I like it not: but I allow that he teach as with authoritie <sup>2</sup>; and yet tenderly, as neede requireth, the poorest in  
the

a *Tit. 2. 15.*

the place, no lesse then were hee the Kings sonne.

But some worst of all, and by the verie suggestion of the deuill himself (in this most occupied, effectually of none, if possible, as neither professedly, or vocally of any, especially in the face of the Congregation, to be forsaken) when all is well done in matter and manner without exception, accuse the minde, and obiect ill meaning: and it is, say they, to shew learning, and it is to bee singular, and it is to keepe vnder, and I know not what. It was the secret obiection against Christ himselfe; whose workes and actions being perfectly good in the eyes of all men, and by the iudgement of that sense, which could not erre, no man could possibly obiect against them. Neither were his words and doctrine lesse holy and good, but heere notwithstanding, because the tongue  
may

may deceiue, they ranne to his conscience, accusing his inward, corrupt, and guilefull meaning; which in my iudgement causeth the holy Ghost in the Prophet, and other places expressly to adde, *Neither was there guile found in his mouth* <sup>b</sup> *Isa. 53. 9.* That is, what he alwaies spake most holily and well vnto the eares of all men, hee ment it sincerely without any the least staine, or mixture of euill thought or hypocrisie. And charitie, which is not suspicious <sup>c</sup> *1. Cor. 13. 7.* when matter and forme cannot bee faulted, feareth to accuse the inward thoughts, and leaueth that iudgement, as of right belonging vnto G o d alone. According vnto which I also conclude with the Apostles admonition; *Judge nothing before the time, untill the Lord come, who will lighten things that are hid in darkenesse, and make the counsels of the hearts manifest: And then shall*

C enerie

*enerie man* (both Minister and people, according as their thoughts, wordes, and workes are) *haue prayse,*  
 or dispraise of God 4. To whom  
 bee prayse and glorie for  
 euer. *Amen.*

---

d 1. Cor.

405.

CER-





C E R T A I N E  
P O S I T I O N S O F  
L I K E C O N S I D E R A T I O N  
with the former. Wherein some-  
times for more full explication,  
the same thing almost is set  
downe in other  
words.

**H**E that is much unwilling to learne Christ, by the voice of his Mother, the Church of Christ, is not yet come to bee a true childe of the Church, and keepeth his name and place in the Church onely by some outward profession.

Knowledge of the Myſterie of  
Chriſt in a ſufficient meaſure, vt-  
tered ſufficiently in any manner,  
(when lawfully required) and ioy-  
ned with good life, may commend  
a man for a ſufficient Chriſtian.

A willing minde to learne with  
dutifull endeuour, and able to vt-  
ter, and vttering (when neede re-  
quireth) with ſeemely reuerence  
the wordes of knowledge, with  
little or no knowledge as yet of  
the matter it ſelfe, giueth hope  
of beeing afterwards a good Chri-  
ſtian.

Refuſall to learne either words,  
or matter; or compulſiue learning  
and repeating with the leaſt ſhew  
of contempt, in place publike, and  
before authoritie, giueth ſigne of  
are-

a reprobate, and childe of the Deuill.

The bare knowledge of words, without knowledge or care of the matter, is auailable so farre onely, that such one may bee held a member of the visible Church; and if hee so continue, is assuredly no member of the true Church.

Vtter disobedience vnto publicke Catechisme, especially ioyned with grosse ignorance, a true note, or triall who is not, and will not bee a true Christian.

Outward obedience vnto publicke Catechisme, as likewise all other exercises of true Religion, though ioyned with knowledge in great degree, no certaine note of a true Christian.

Grosse ignorance, and vtter obstinacie to learne (by the gentlest teaching) in any child, or seruant of age to receiue the holy Communion, the most necessary Principles of Christian Religion, and namely, that in publike Catechisme, which belongeth to the Lords Supper; most worthily deserueth at least a stay by the Minister, (reseruing the matter vnto further cognizance) from the holy Communion: as being nothing else in effect, and for the time but a reall renouncing the faith of his Baptisme.

He that is not a friend to Catechisme, is not yet come to be a good Christian; and he that is an enemy, is of the Deuill.

Know-

Knowledge of God in Christ being absolutely, and equally necessary for all, of what age, (or condition soever they bee, in the wisdom and care of the Church for all her children, the publike Exercise of Catechisme ought to bee generall, at least for such persons, which hauing not before yeelded vnto the Church an account of their faith, may by good probabilitie bee deemed ignorant.

The Ministers labour with the peoples renitencie, and slumber of gouernment in the former considered, the reason is plaine, why in the Church are many Preachers, and few Catechists.

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A

# BRIEFE TREATISE, TOUCHING

Peace betweene the Minister,  
and his people; as likewise the law-  
fulnes and duty, of the Ministers  
presenting (if neede require)  
outward disobedience vnto  
his Ministry.



Weete, sayth one, is the  
name of peace; and the  
thing it selfe, comfortable:  
and wee all say,  
Peace is precious. Most  
true: if in God. Such peace between  
men is indeede precious, pleasant,  
beautifull, blessed. The Prophet in  
the Psalm celebrating this peace, so  
speaketh of it: *Behold how good and pleasant a thing it is brethren to dwell to-  
gether* <sup>a Psalm. 133.</sup>



b Exod.  
30.23.

gether in vnitie. It is like the precious ointment vpon the head, that ran downe vnto the beard, euen vnto Aarons beard, and went downe to the skirts of his clo- thing <sup>b</sup>: like as the dew of Hermon which fell vpon the Hill of Sion. For there, Where? euen where is this vnitie, there the Lord promiseth his blessing, and life for euermore. But peace or vnitie betweene men, and not in G o d, is nothing but a conspiracie against G o d. This peace (if it continue) hath no blessing but a curse; no promise or assurance of life, but death, and that for euermore. Thus then, the people of a parish liueth in the ignorance of G o d. And the Minister for peace sake leaueth them so, and they are both agreed. What peace is this? surely not of G o d; but of the enemy of men, yea of G o d, *Who willet h all men to bee saued, and come vnto the knowledge of the truth*: Here then for Minister and  
people

c 1. Tim.  
2.4.

people, if they will bee blessed, this peace must be broken. Here is a wonderfull stirre towards: for let the case be; The Minister by the grace of GOD<sup>d</sup>, in the loue of GOD<sup>e</sup>, of the peoples, and his owne saluation<sup>f</sup>, desireth, and endeuoreth to bring the people to the knowledge of GOD. The people by perswasion of the flesh, the world, and the deuill, will not be brought, no, not to heare the word of saluation. Here one, against many, how shall he preuaile? I answer (presuming yet of outward hearing, though by compulsion, of which afterwards wee speake) two wayes: by *Offer*, and *Operation*. By offer of the meanes: *If thou warne the wicked* (saith GOD by the Prophet) *and hee turne not from his wickednesse, nor from his wicked way, hee shall die in his iniquitie, but thou hast deliuered thy soule.* By *Operation*, of the word, and worke of his Ministerie: which is ne-

d *Ierem.*

1.17.

Amos 3.8.

e *Iob. 21.*

15.16.17.

f *1.Tim.*

4.16.

Ezec. 3.19.

uer

uer frustrate. And of this reioyceth the Apostle : *Now thanks bee vnto God (saith hee) which alwaies maketh vs to triumph in Christ, and maketh manifest the sauour of his knowledge by vs in euerie place. For wee are vnto God the sweete sauour of Christ in them that are saued, and in them that perish. To the one wee are the sauour of death vnto death, and vnto the other the sauour of life vnto life*<sup>h</sup>. If then in this battaile he saue himselfe, and of the people he saue some, appointed to life, and destroy other, appointed to perish, himselfe resting in the fauour of **G O D**, doth he not preuaile? nodoubt hee doth, and that greatly.

<sup>h</sup> 2. Cor. 2.  
14. 15. 16.

<sup>i</sup> Isa. 49. 4.

But now further to behold this fight, and namely in the meanes of saluation offered by the word, and worke of the Ministerie, which is performed towards all, publikly, towards some in speciall neede privately: for the publike performance, it

is in publike place, by Prayer, Preaching, administration of Sacraments and Catechisme. The people flie from this meanes: the Minister charged by G O D, pursueth them at home with all instance: *I charge thee* (saith Paul to Timothie) *before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his Kingdome, preach the word; be instant in season and out of season; improue, rebuke, exhort with all long suffering and doctrine* k. 2. Tim.

And needing helpe, hee runneth to 4. 29 the rod of the Churches discipline: for saith Christ (in like case, but lesse matter then this in regard of circumstance) *If hee heare not them, tell the Church* 1. whose hand is, or ought to be readie, and held out for doing 1. Matth. 18. 17. good herein. Foolishnesse (saith Salomon) *is bound up in the heart of the childe, but the rod of discipline will drive it away from him* m. And heere is no sparing m. Prov. 22. 15.

• 1. Sam.  
13.23.

sparing of *Agag*\*; no carnall respects must here preuaile, but the great, and small are both alike. I charge thee (sayth Paul to Timothie) before God, and before the Lord Iesus Christ, and the elect Angels, that thou obserue these things without preferring one to another, and doe nothing partial-ly.

• 1. Tim. 5.  
21.

Here is the Ministers warrant for presentment in this kind, namely, touching outward obedience to his Ministerie; not onely sealed, and confirmed by authority of the Church, and positiue Law of the Christian Magistrate, but euen singularly to bee approued of in it selfe.

• Can. 1. 13

• Ann. Jas.  
3.6.4.

First, for the proper good of those, against whom (if need require) proceedeth this information. Secondly, for the good of others. And thirdly and lastly, for the glory of God.

And in the former branch, as also in the first setting downe of this Discourse, I purposely adde this li-  
mita-

mitation, if neede require: for I freely confesse that all must bee as-  
sayed on the Ministers behalfe by  
paines, by patience, by a discreet, and  
most meeke manner of teaching, and  
humilitie in the lowest degree to  
worke obedience at home; and yet  
such humilitie, as being mixed and  
tempered with grace and grauitie,  
may be fitte to vphold and maine-  
taine the authoritie and reuerence  
of his place and calling, as *Paul* wil-  
leth *Titus* to looke to this: *These*  
*things* (sayth he) *speake and exhort,*  
*and conuince with all authoritie. See*  
*that no man despise thee* 9. and yet 9 *Tit. 2. 15*  
also I say againe, euen such humili-  
tie, as stoopeth to the lowest for the  
good of others: such as not onely  
*Paul* the Apostle submitted himselfe  
vnto, where hee sayeth, *I am made*  
*all things to all men, that I might by*  
*all means saue some*: but also because *I. I. Cor. 9.*  
it is exemplified vnto vs by a great *22.*  
King,

King, may the better bee obeyed  
and yeelded vnto of all that are les-  
ser then Kings: and it is King Da-  
uid, whome of I speake; who being  
by his proud, prophane, and most  
vngodly wise derided for his zealous  
act of Religion before the Arke of  
God, thus mildly answered; *It was  
before the Lord, which chose me rather  
then thy Father, and all his house, and  
commanded mee to bee Ruler ouer the  
people of the Lord, euen ouer Israel; and  
therefore will I play before the Lord:  
and will yet bee more vile then thus,  
and will bee low in mine owne eyes.*

[ 2. Sam. 6.  
21. 22.

So let Gods Minister say, I this do,  
and suffer this, euen slanders, re-  
proach, and open contempt some-  
times to the face, for my loue and  
thankfulnessse sake to Christ, *Who*  
*hath made mee strong*; being at first  
weake, yea weakenesse it selfe, and  
euen dead to this worke; and after-  
wardes also most insufficient of my  
selfe

[ 1. Tim. I.  
4.



selfe, To thinke any thing for the du-  
 ties of my holy calling, as of my selfe;  
 but my sufficiencie is of God, who hath  
 made mee a meete minister of the New  
 Testament: and counting mee faith- 2. Cor. 3. 5  
 full, yea, and making mee also faith-  
 full, hath put mee in his seruice<sup>n</sup>; roy- 1. Tim. 1. 12  
 all seruice, to helpe & rule his peo-  
 ple, as one of those, of whom the  
 Prophet speaketh, ioyning them  
 with Christ the true David, and King  
 of Israel, Behold (sayth hee) a King shal  
 raigne iustly, and the Princes (what  
 Princes? poore Princes, his weake  
 despised Ministers, according to men,  
 yet armed and adorned with the dig-  
 nitie, and authoritie of their high and  
 holy calling) shall beare rule rightfu- 1. Sa. 32. 3  
 ly<sup>x</sup>, purely and sincerely, giuing  
 true name to euerie sinne, and sinner,  
 not calling the niggard liberally, not 1. Sa. 32. 4  
 flattering any, not fearing the faces Jerem. 1. 17. 18.  
 of the mightie<sup>z</sup>, not seeking the  
 vaine prayse<sup>a</sup>, and despising the dis- Exech. 2. 6  
 prayse<sup>b</sup>

D

prayse

prayse of the world, not creeping to  
 b 1. Thes. 2. 5 gainē by coloured couetousnes<sup>b</sup>, but  
 casting off the cloakes of shame, walk  
 not in craftinesse, neither handle  
 they the word of God deceitfully,  
 but in declaration of the truth ap-  
 c 1. Cor. 4. 2 proue themselues vnto euerie mans  
 conscience in the sight of God<sup>c</sup>; bea-  
 ring rule, I say, thus rightfully; and  
 therefore also thus mightily, to kill  
 and quicken<sup>d</sup>, to saue and destroy;  
 d 2. Cor. 2. 16. 17. to giue sight to them that see not, and  
 make blind them that see<sup>e</sup>; to bind  
 e Job. 9. 39 and loose<sup>f</sup>; to subdue and lead cap-  
 f Math. 18. 19. tiue, some to the obedience of Christ,  
 though neuer so strongly defending  
 their forts to holde their owne, neuer  
 so highly exalted in their thoughts a-  
 gainst the knowledge and acknow-  
 ledging of Christ; and hauing ready  
 vengeance against all others vtterly  
 g 1. Cor. 10. 4. 5. 6. disobedient; euen so in the *Regenera-*  
 h Math. 19. 28. *tion*<sup>h</sup>, (when first their high Lord,  
 and King being risen from the dead  
 vnto

vnto life immortall; and euen so  
 new borne <sup>i</sup>, according to that gene- <sup>i Act. 13. 33</sup>  
 ration, which none can declare <sup>k</sup>, as <sup>k Isa. 53. 8.</sup>  
 ynable to reach the length of durati-  
 on and eternitie thereof, *shall sit in the*  
*throne of his glorie* <sup>i</sup>, and shall send <sup>i Math. 19.</sup>  
 forth, euen by them, the rodde or <sup>28.</sup>  
 scepter of his power <sup>m</sup>, the Gospell <sup>m Ps. 100.</sup>  
 preached, the power of God, and his <sup>2.</sup>  
 arme reuealed vnto saluation: First,  
 out of *Sion, Ierusalem*, the Church of  
 the Iewes into the Church Vniuer-  
 sall, to call his Elect, to quicken them  
 in Christ, the Resurrection and the  
 life <sup>n</sup>, to be new creatures, old things, <sup>n Iob 11. 17</sup>  
 being past, and all things being be-  
 com new <sup>p</sup>) sitting on twelue thrones, <sup>o 2. Cor. 5.</sup>  
 with no lesse, or greater glory then <sup>17.</sup>  
 the Kings of the earth, making them  
 also to tremble <sup>p</sup>, iudging and ru-  
 ling by their Word and Doctrine for <sup>p Act. 24.</sup>  
 the effectuall worke sake of this rege-  
 neration also, and during the time &  
 state of this regeneration, the twelue

Tribes of *Israel*, euen the whole Church of God; till hauing at last ouercome al aduersarie power by the power of their head, euen the Lord Christ Iesus, they shall sit with him in his throne of glorie; euen as hee ouercame, and sitteth with his father in his throne. ¶ Loe this is mine honour vpon earth, and this my hope of honour in heauen, who was nothing, yea lesse, and worse then nothing; and therefore in all things will I shew my selfe zealous before the Lord: and if for his sake, and seruice more reproach and contempt must needes come on, I will be more vile, and will bee low still, yea, lower and lower in mine owne eyes. And I speake the more, and more willingly, for this part of duetie to bee embraced by the godly Minister, because all other meanes fayling for outward comfort, this alone in a good conscience may lay a good foun-

¶ *Ren. 3.*  
21.

foundation for his patience, and constancie in the workes of his calling. And this much being vttered by way of digression vpon this clause of limitation, if need require, let vs now returne to the reasons for constraint and compulsiue obedience to the meanes of saluation. The first whereof is properly the respect of his good, against whom proceedeth this information, tending wholly to this end, euen his godly reformation: but will some say, how can that well bee, when he hath no good will? I answere, that bee it so, that hee haue not; yet compelled to the meanes, I say hee may haue, yea, and I also maintaine not a possibilitie onely, but a probability. First, from the largenesse and generalitie of vocation (I meane outward) extended, and offered not onely vnto all of his goodnesse, *who willet all men to bee saued, and come vnto thee*



1. Tim. 2. knowledge of the truth<sup>r</sup>; whether Gre-  
 4. cian or Iew; Circumcision or uncircum-  
 cision, Barbarian, Scythian, Male, Fe-  
 male, Bond, Free<sup>r</sup>; but likewise  
 Gal. 3. 28. vnto all times, and seasons by con-  
 tinuance<sup>r</sup>, and the length of time, e-  
 12. Tim. 2. uen the last houre of life. For euen  
 25. then the thiefe vpon the Crosse re-  
 ceuyed the grace of conversion<sup>u</sup>. Se-  
 11. Luk. 23. condly, from the power of the means  
 41. 43. 43. ordayned by God<sup>x</sup>: Whether we  
 x Luk. 16. here speake of the preaching of  
 31. the Worde, or of the singular  
 maiestie and reuerence, euen in the  
 outward face of obedience in the  
 publike Assembly and Congregati-  
 on: for of the one, namely the sin-  
 cere and reuerend preaching of the  
 Word of GOD; *What* (saith the Pro-  
 phet, or rather the Lord himselfe by  
 the Prophet) *is not my word euen like*  
 y Ierem. 23 *fire, and like an hammer which breaketh*  
 29. *the stone*<sup>y</sup>? and of the other S. Paul  
 reporteth thus, *If all*, saith he, *prophe-*  
 sic

cie (and hee speaketh of publike propheticie, interpretation, and preaching in the Congregation) *and there come in one that beleeueth not, or one vnlearned,* (and I adde, an vnwilling person, and compelled to bee in place) *hee is rebuked of all,* by example of the willing obedience of all, *and is iudged of all,* that is, the more discerned how froward and stubberne he is; so that by the contrary example, I say, himselfe may the sooner see it, and the sinne of it, and be ashamed, one being so censured of many. And so it may bee that the *secrets of his heart* (euen his hidden grace, and repentance not appearing before) *will bee made manifest, and so he will fall downe on his face, and worship God,* euen willingly, and say, that God is indeed in you, both

Y I. Cor. 14  
24. 25.



so awaked as it were out of his sleep, he will afterwards say (as *Jacob* of the place, where *God* shewed him his speciall presence by signes and promises) *surely the Lord is in this place, but I was not aware of it.* And being stricken with feare with that holy Patriarke will say, *How terrible is this place?* that is, how full of the power and maicstie of the Word of *God*, and working of his Spirit in the hearts of his people? *Surely this is none other then the House of God, this place is even the gate of Heauen.* And so then for our hearer, *God* affording him this loue and care, (as at the first to our first Parents, by reproofing them to mooue them to repentance) not to leaue him wholly to his ignorance (which is the case of those vnwilling, who being altogether left vnto themselves, there is no hope, and ordinarily no possibilitie of their saluation; for

*2. Genes.*  
28.16.17.

for how (saith the Apostle) shall they beleene except they heare<sup>a</sup>?) but rather a Rem. 10. 14. then so, euen to draw and compell him by mens authoritie to outward instruction, ~~and~~ giueth signe of his fatherly good will and meaning, of vn-willing afterwards to make him willing, excluded or disadvantaged by no circumstance of his person; limited to no one time or season alone, but hauing the length of his life euen to the last hower for time of his effectuall calling, and the mighty meanes of G O D s owne appointing, stil working on him; so as daily and howerly it may bee hoped hee will turne vnto G O D.

The second reason for this forced and compulsiue obedience respecteth others. And first the Magistrate, who by doing his part herein, declareth his zeale towards G O D, <sup>and</sup> a true Religion; his charitie towards men,

in

in seeking the chiefe good, and settle-  
health of his brethren; his loue and  
reuerence of the Lawes, and faithful-  
nesse in due execution thereof, and  
this especially concerning the first  
Table. Secondly, such in private e-  
state, as being godly, shall reioyce in  
hope of good to bee done on those,  
who (though vnwillingly at first) are  
ioyned (at least in publike) to their  
godly societie; and on the other side  
may take occasion (the best being apt  
to fall) to be weakened in their loue,  
and dutie towards the holy Assem-  
blies, when others which owe the  
same obedience, are pardoned their  
absence, or rather wholly left vnto  
themselves: and the weaker sort e-  
specially, otherwise resorting to the  
Congregation, are sooner drawne by  
such example to embrace and enter-  
taine like carnall libertie, which by  
the Magistrates conniueance seemeth

to be denied to none: and so on the  
other side are better held in and retain-  
ed in dupe, if round iustice be done  
on all for repairing to the Congrega-  
tion.

The third and last reason touch-  
eth the glory of God, which the vn-  
willing commeth, if turned, willingly  
and ioyfully giueth to God, and  
blesseth the time of such constraint:  
and if not turned, yet at last of neces-  
sitie must yeeld vnto God. *Yee shall  
not* (saith Christ euen to such kind of  
persons) *see me henceforth, untill yee  
say, Blessed is hee that cometh in the  
Name of the Lord*<sup>b</sup>; and cursed are  
we that could see it no sooner. And  
*so wisdom being iustified of her chil-  
dren*<sup>c</sup>, that is, acknowledged, and o-  
penly, as it were by sentence giuen,  
pronounced iust, and free from the  
bloud of them all<sup>d</sup>, as hauing by all  
meanes sought their good, and they  
remai-

<sup>b</sup> Luke  
13.35.

<sup>c</sup> Matth.  
11.19.

<sup>d</sup> Acts  
22.16.

Ma. 11. remaining in their euill e, the blame  
 of their ouerthrow must wholly bee  
 laid vpon themselues, and vpon their  
 heart of vnbeliefe, and euen the  
 mouth of vnbeliefe shall at  
 last confesse it, *That God may  
 bee iustified in his sayings,  
 and ouercame when  
 he iudgeth<sup>r</sup>.*  
 Rom. 3. 4

# **V I N I S.**

